

A
DEHORTATION

From all

S I N N E,

BUT

Particularly the Sinne

O F

DRINKING.

*And when thou art converted strengthen
thy Brethren. Luke Chap. 22. Ver. 32.*

By George Freman Sonne to S^r Raphe
Freman Master of Requests.

L O N D O N,

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A Debortation from all Sin, &c.

READER,

IF thou hast been hitherto carefull to lead a good life, according to the rule of Gods Word, I entreat thee to persevere for the Lords sake unto the end, that thou mayest receive the end of thy hope even the salvation of thy soul; which upon thy continuance in well doing, thou shalt most certainly accomplish, to thy unspeakable comfort: but if thou art a captive to the false, and deceitfull pleasures of sin, as I have been; hearken unto me, who can upon too too long an experience (Lord pardon my many relapses) assure thee, that what fair appearances soever sin presents thee with in its first approaches, it will leave a sting behind, and after the commission of every sinfull act, thou wilt most certainly be so far remov'd from God as the greatness of thy sin was; and as the testimonies of a good conscience decay, so will the accusations of an evil one come in their room, till insensibly thou fall into horror and despondencies of spirit, one of the least of which is far too dear a price for all the pleasures the world can afford thee. These are the entrances of Hell into thy soul, upon the withdrawals of God and spirituall consolations; without which the soul languisheth, as the body fainteth upon a decay of the animall, or vitall spirits: this must thou look for after the continuance in any known, and presumptuous sin, but if thou find it not, thy condition is dangerous, for the obduration, or hardening of the heart is the threshold of Hell: look quickly then and seriously into thy soul; labour to get a sight of thy sins in

the Book of Conscience, whiles they may be blotted out; pray earnestly to God for a true sense of them, (for prayer is the Key of Heaven;) consider often of Death, Judgement, Heaven, and Hell; think how odious the sin of ingratitude is between man and man, and that unthankfulness for the Blood of Christ is the highest of that kinde: think of the shortness of mans life, and the great busyness is to be done in that little life: that thy short life is posting to an end; O the folly, and madness of sin! it is a continuall acting against reason, a treasuring up of wrath with the God of all power, a providing for the society of Devils, and damned souls, who will be cursing their Maker, and one another to all eternity; 'tis that which only is dishonourable to man, a disturbance to Commonwealths; it is the satisfaction of Devils (if they could have any,) the trouble of Angels, and blessed souls, nay the grieving of the holy Ghost, and the continuall murdering of the Son of God. I have no design in this short Discourse, but the Glory of God, the conversion of souls, and the discharging of my own Conscience, by testifying to as many as I can, the detestation of my former life, that so the ill consequences of my example may be in some measure repaired by this publication of my self: and therefore wish to that end that all may see this, that saw my debauchery: and I beseech God to give me boldness in the confession of my faults, and to make me only shamefull of recommitting them. Above all things I advise men to beware of immoderate drinking, which duls the understanding, and makes the soul impatient of contemplation: it disposeth vehemently to the pleasures of sense, and to a gigling impertinent mirth; it precipitateth to the acts of uncleanness, and exciteth all the Passions, exposing men to many and daily hazards

zards both of soul, and body, and rendring them unfit for any employment either in Ecclesiasticall, or Civill affairs. And since it is so, that some mens bodies by their temperament do require strong drinks more than others, it is not a totall abstinence but a moderate use of it which is expected: for which end I think it a very good rule by which to set some observable bounds to drinking; that men would drink so far as to cherish the stomach, but not to the least elevation of the brain; and the stomach is satisfied with a small quantity, unless a man lye under the cheat of a habit: but when the spirits of the wine, or any strong liquor, begin to mount up to the brain, from whence the soul doth principally, and most immediately act; the contemplative power begins to be disquieted, and unfixt, and the soul now to fluctuating, as it were, and wavering in her motion, (her best, and steady operations being hindred) pleases her self with being conversant about outward things, and triviall objects, and lyes more expos'd to the danger of frequent temptations: this which I speak of is but the first change of the brain, when it is altered from its usuall tone and composure; and although a man may drink to this pitch, and yet carry civility about him, and a favourable correspondence with men, because his tongue doth not falter, neither is his understanding so obscur'd, as to fail, at least in matters of common converse; yet this person who hath done nothing unacceptable to the world, hath so chang'd the Scene within himself, that he is now more at the command of his sensuall appetite, than before, and his noble faculties begin to lean towards the world, and stagger in the sight of God, though his legs stand firm before the eyes of them that see him: I appeal to the consciences of any such plausible drinkers,

ers, whether they do not find themselves more cold in acts of devotion, more fond of outward pleasures, more affected with the thoughts of temporall honours, and the favour of great men, more than the love of Jesus. Whether the contemplation of eternity and the estate of their souls in reference to that being, doth so well relish with them at that time? If they did so, why do they not wave a Stage-play, and go to publick prayers, which are at that time? Why, instead of going to a wrangling Gaming-house, do they not study the game of Christianity, that they may beat that experienc'd Gamester the Devil, and win their souls, which lye continually at stake, and are in eminent danger of being lost? What a sad thing is it that so noble a creature as man, should rest in, and be contented with trifles, for whom are prepar'd the glories of eternity, if here he will take upon him the easie yoke, and light burden of Christ? Now although many men that drink not, may, and do often these things, and far worse; yet drink betrays them more easily to vanities, and idle pastimes: therefore be carefull to avoid this degree of drinking, and thou wilt then be secure from the scandalous sin of visible drunkenness, which is the beastly consummation of the former: I do not speak this to perswade men from society, and chearfulness; as if Religion, and mirth were things inconsistent; since I know that true mirth is found no where else: but we do for the most part mistake mirth the most of any thing: accounting that it consists in laughter only; whereas properly a man may be most truly merry when he laugheth least: for none laugh more than Ideots, and men of weak understanding, and sensualists; while men advanc'd in knowledge, and quieted in mind, by serious and due reflections on themselves, do it but seldome: but none will deny but the

the latter sort, have the greater cause for mirth, and consequently must needs be more truly merry; for true mirth is a complacency of the mind, arising from the apprehension of our personall happiness; yet while we are in the body, laughter is naturall, and if it be kept within its bounds, and plac't upon right subjects, is both allowable, and conducing to health; but is not tyed to the Glas, or Bowl: This caution against drinking, concerns those chiefly whose bodies require strong drinks in some small proportion, (for none do much) since those who are of another temperament, will abstain without any mans counsell, or any vertue of their own, which is only seen where there are propensities to the contrary; though some men of this sort may contract habits to themselves, contrary to the first requisites of nature. I cannot methinks dissuade men enough from this sin, because I have so often drawn others into it, and therefore hope to make some reparation for the spirituall hurt I may have done them who are yet living, whiles for those of my associates who are departed this life, I hope the mercies of God did overtake them: and I wish from my soul that the spirituall dangers which I have experimented, and do know to be in that which we call good fellowship, or a chirping Cup (two seducing terms) and the great scandall, besides the sin it self, which is in staggering drunkenness, may have such an influence upon those who have no account to make for any thing that they have yet done as to this sin, that they may never commit it; and for those who have, and do yet continue in it, that considering the great dangers attending upon it, which (though now drown'd in the labours of the Grape) will one day rise up and shew themselves to their terrour, they may start from it with as terrible apprehensions, while they may prevent the danger, as the reprobate will do at Hell when time is past, and

and he cannot escape it. For my own particular, I have habituated my self to this vice from my youth, and of later years have continued in it upon a misapprehension, that the predominancy of my temperament being Melancholy, which is cold, and dry, it did require the supply of some accidentall heat to correct it: but I do now think I have mistaken my self all this while, since looking back upon my beginning, I do not find I was so when I was under tutelage; and therefore do impute it to a habit contracted since, and some intervening causes of discontent: but since it is so easie a thing to be cheated into an ill custome, and so dangerous to be under it, it behoves us to be very vigilant against this adversary, which comes in the shape of nature, and hath such great advantages upon us. Custome hath an interest in the actions of the whole world; in good men it disposeth them to goodness, though the first principle that moves in them is a principle of Grace; but when the sanctified soul hath made some progress in a good life, custome comes in, and promotes it, and facilitates our perseverance: in bad men likewise it disposeth, and enclines them the more strongly to vice; and you shall finde, that men who accustome themselves to a constant afternoons-draught in the Week dayes, seldome go to an afternoons Sermon upon the Sunday, if they go at all; because the ill habit prevails so strongly, that the vitiated stomach must have its false wants supplied, though the soul miss of her spirituall repast.

To prevent the contracting of this habit upon such as are yet free, and to set those at liberty who are enslav'd by it, I shall propose this generall remedy; Be alwaies employ'd in lawfull exercises: It is an Epidemicall disease amongst the Nobility and Gentry of this Nation, to be sick of their time; which is such a burden to them, that being tir'd with the tediousness of the day, they must either drink or trifle
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it away to avoid a surfeit; this as it is a disparagement to their judgements, so it is an exceeding detriment to their souls; for since man hath a soul which must be eternally sav'd or damn'd, he is a fool that thinks he wants employment, and he doth every minute draw neerer to the ruin of himself; therefore let none of us ever pretend that we want business: If I have no accounts to take concerning my estate; no Law-suits to follow; though I am not a Magistrate, or a Divine, though I have no Office at Court, though I have the Gout and cannot walk; though I am blind, or shut up in a dungeon from conversing either with men or Books, or whatsoever can befall me, yet still I have a soul which is in her militant estate, and in the worst of these conditions I can do acts of repentance, reflecting with sorrow and detestation upon my sins past, and renewing my purposes of amendment: I can meditate upon Gods Mercies and all his Attributes; I can perform acts of Praise to him: and for those publike actions which I cannot do if I am denied the liberty of my body, and the society of men, yet I can have them in *voto*, and desiring to do what I am denied, and so I can keep on my journey to Heaven, though I lie sheckel'd in a dungeon. But indeed employment is as generally mistaken as mirth; for most men think they want it, if their time be not spent in some bodily exercise, or upon some slight or common subject; but for meditation upon God and the soul, the concernments of it, that's accounted a symptome of Melancholly, and reading, writing, or discoursing of any thing that is serious, or profitable, which comes the neerest to it. A great cause of this evil ariseth, either from the carelesness of Parents in not giving their Children a literate education, or their own neglect of improving it, when they

are at liberty from their Tutors, or Parents, or whoever had the charge of them : for as the principles of Learning and Knowledge do wear out, so the delight in superficial things grows more strong and prevalent ; because the knowledge of any one thing, and the delight in it, alwayes go, and come together ; since we cannot take pleasure in any thing which we are ignorant of : therefore Hawking, Hunting, Horse-matches, Gaming, Stage-plays, and the like, are made the business of our time, in which our delights do terminate, which should only be us'd to unbend the mind, and give it relief after serious employments ; and to exercise the body for the preservation of health, being altogether subordinate to greater ends ; and this is one reason why Taverns are so much frequented ; because Libraries are out of request, and holy, learned, or serious communications do not relish with us : but this is not sufficient to excuse them : for though men either want education, or stifle it, yet they cannot extinguish reason, and lose the principles of Religion, which they have in their Catechismes, in their Bibles, and by Preaching ; and therefore upon that account it is expected by God, that they yeeld obedience to him proportionably to this common, and generall Knowledge ; which if any man fails to do, want of education will not be a sufficient plea, because it will be found to be an act of his will, running contrary to these degrees of Knowledge : if any man shall say at the Tribunal of Christ, that he spent his time in drinking, and idle pastimes, because he was not brought up to Learning, what will that avail him, who did live under the means of Grace, which were sufficient for his salvation ? for though he had no knowledge in Tongues, and Sciences, yet he knew the Commandements of God, and could not plead ignorance in
pre-

presumptuous sins ; and though he that cannot read and understand Greek, or Latin, yet if he can read English, let him spend a part of his time in reading the Bible, and other good Books, and though he cannot discourse in Naturall or Morall Philosophy, or in the Metaphysicks, nor much in practical Divinity, yet let him speak within the limits of his knowledge, let him reprove common sins, and give all encouragement to the generals of a holy life, both by word and example : and if he be sooner tir'd with discourse, than men of greater knowledge would be ; then let him betake himself (as I advis'd before) to some honest divertisements, but not to any thing that hath the least appearance of evil in it ; the result of this is, that whether a man be literate, or illiterate, he may serve God : and those Gentlemen of our Nation that are not members of the Commonwealth of Learning, may yet be members of the Mystickall Body of Christ : and though their delight in great Studies, in Polemicall discourses and Meditations are lost, proportionably to the decay of their Knowledge, yet their time may be the more spent in the *Agenda* of Religion, and they may be allow'd a more frequent use of lawfull recreations, but not of drinking though but to good-fellowship ; which though the word sounds finely, a man can hardly do it and secure his innocence : but since the remedy of continuall employment is not sufficient for an accustomed drinker, he must unravell the habit by little and little, to which the shunning of idleness will very much help him. To conclude, Let us be carefull to resist all the species and kindes of sin whatsoever, for it is only sin which can deprive us of the favour of God, which if once we are excluded from, we are eternally lost ; but especially the sin of Drinking, which is the unhappy Parent of all other sins : and therefore the more carefullly to be withstood ;
which

which care if this short Admonition may but stir up in one
 soul, I should more rejoyce to know than to have the great-
 est honour of the Nation confer'd upon me. *Now to God the
 Father, God the Son, and God the holy Ghost, be all honour,
 glory, praise and adoration, given by me, and by all his crea-
 tures, from hence forth to all eternity. Amen.*

FINIS.

